

MIND AND MATTER.

Lecturers, Mediums, Spiritual Briefs and Items of News.

A Spanish proverb says: "One ounce of mother is worth a pound of clergy."

The Liberal cause is progressing in Columbian, Ohio. The lectures on Saturday and Sunday were largely attended.

It is reported that Pope Leo has refused to receive the resignation of Archbishop Purcell, of Cincinnati, Ohio.

J. M. Peebles, the spiritual pilarim, was expected to be in Alliance, Ohio, this week, to deliver a series of lectures there.

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Sunday Spiritual Conferences.

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The subject of free-love, or what is known as the "social question" is a debatable point of great interest in the conference, yet last Sunday the debate came up in the remark of a lady, a resident of New Jersey. She regrettably stated, that some person or persons in the city have stigmatized her association with the Spiritualists of Philadelphia, as one of theological, not practical, character. The class is liable to be called a "moral and social" mean change or inclusions, which may be made by a small class of persons whose characters are not above suspicion. They are dangerous people, whose sensual proclivities may be justly estimated by their suspicions.

The discussion was put upon the false charge by a controlling spirit, appearing in defense of the lady, and insisting upon the term being applied to universal love of mankind and therefore entirely commendable and consistent with ethics, that all good people are.

The discussion was made doubly interesting, from the fact that this young spirit, who so valiantly defended the lady, was, when his name was announced by the medium, recognized by his mother, who was present and a stranger to the medium. This came to be the entire cause of the stir, and the opportunity is afforded to mortals to have such specific and demonstrative evidences of the truth of the spiritual philosophy. Mediums are invited to be present, or send their cards with address, which will be read at each meeting. Seats free.

H. H. Havens, of Circleville, Texas, says: "Send us MIND AND MATTER. I am well pleased with the paper."

O. N. Bancroft, Toms River, N. J., says: "MIND AND MATTER suits me exactly. You hit so hard where it counts."

A. D. Dodson, Clinton, Iowa, sends subscriptions and names of subscribers and says: "Your paper is thought a great deal of here in defending the mediums and exposing fraud."

William C. Fotts, of Harrisburg, Pa., in sending a list of subscribers and says: "We appreciate your valuable paper very much, and think it ought to be in every progressive family on the earth, because you stand with outstretched arms to give right fair play."

NATURE'S GOD AND MEN MADE GODS

Darwin's Theory Criticized.

BY GRACE GARCIDE.

After all creation, past and present, have given their definition of that word God, we would throw our vote into the treasury of ideas and give ours, which can be easily done. The word God, or Creative or omnipotent force, combines all the elements of the universe known or unknown to man, and they express the idea contained in the word God. We class elements into gases, fluids and solids, but in all their various combinations we have nothing but creative force, God.

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Mount Vesuvius, a few days

Original Poetry.

WE'LL ALL BE BETTER FOR IT.

Written by request of Mr. Ike G. Withers,
BY J. W. YAN NAMME M. D.

This life is filled with varied scenes,
Of mingled pain and care,
The thorns we'll find among the flowers,
That perfume all the air.
The clouds o'er the summer sky,
And shadow, vale and hill,
The music of the song birds notes
Mingle with the hum of the bee,
But when our troubles seem so great,
And life's sky has dark clouds o'er it,
We know that as the future dawns,
We'll all be better for it.
While our life's bark sails down the stream,
The turbid stream of earthly life,
And we meet counter currents strong,
And all seem only after strife
To wade out to the sunnier sea,
The horizon of nature grand,
We feel as if we never could
Endure to reach the summer-land,
And as our life boat struggles on,
We often feel as if we'd shore it,
Give up the struggle, yet we know
We'll all be better for it.

NATURE'S VOICES.

BY MRS. C. HADDOCK, OF JACKSON, MICH.
A shell that gathers monotonies beside the deep,
Among the sounds where the way doth sweep,
Where never ceasing music like a moan,
Speaks to the soul its deeply meaning tone;
An echo in the hollow caves of earth,
Born in the fall of the grand original birth,
Reverberating voices in the air,
To die away in softly whispered strain;
The footfalls of the voiceless sprites that dance,
Along the flowery meads where moonbeams chance
To lengthen out their lingering careers,
Upon the grass their silvery glamour press;
The shrill, shrill tones of the gossamer gods,
When sunlit things her jeweled hands in moods
Of tenderness above those fountain's tears
Transforming every drop to shining spheres;
To hum of bee up their tireless wing,
Homeward returning "sweet of sweets" to bring;
The sliding stroke of meteors above,
That track the line with jeweled move,
The mystery of the stars in grace,
Conting toward God in their majestic grace,
The sweep of planets endless in their roll,
Moved by the power of the all-moving soul,
The flight of angels through the opal gates,
The arch of glory where the rock their marks;
The voices when the spirits far and wide,
All these, when the suns bright are crowned;
From least, within the realm of matter found,
At highest in the heaven's utmost bound;
All, all, are nature's voices manifold,
That speak her laws through every sense and mold
The one with other blended, entwined,
One ceaseless round of matter and of mind.

INTERVIEWS WITH SPIRITS AT PHILADELPHIA.

BY HENRY LACHOIX.

I left Montreal, February 3, 1879, for Philadelphia, and learned that there were in that old and fine Quaker city several materializing mediums. On the second night of my arrival, I was with a brother medium in a seance room in the seance room of Mr. Henry Gordon, a medium whom I had never met before. At 8 o'clock the doors were closed and the medium, a middle-aged, slender built and small man, prepared to enter his mysterious sanctum or cabinet, which stood directly in the door of one of the large rooms. I was offered to have the cabinet examined, but none availed themselves of the opportunity. As for myself, that preliminary or precautionary step amounts to nothing. I was inclined to begin by casting a sign of suspicion at an unconvincing altogether, indeed, I might say, on the proofs that are furnished me during the seances by those who claim to me in the familiar forms of reality the facts.

Singing by the audience took place for a while, and shortly there appeared issuing from the cabinet a man, who was, with his hands in his pockets, a dark light shirt, from a kerchief which had been tied a red screen could scarcely be distinguished but in the outline. Another came and disappeared in the cabinet, and then a female form made a bold and direct entrance. She was a dark complexioned woman, who waved a dark curtain, as she tossed about as she moved. I soon became aware it was my dear Delphine, but only through the cognizance of my inward senses, as the light was too faint to distinguish her features. After going to and returning from the cabinet several times, she had broken her scarf, and protruded her scarf to allow me to cut a piece of it with the scissors I held in my hand. I found it to be after the seance of black satin, it having been perfectly materialized. I have it still in my possession with the other articles of the fine lace of *applique* that I had obtained from her similar circumstances last spring in New York, through the mediumship of Mrs. S. A. Lindsey.

My daughter Celeste next made an appearance, but in dark clothes. She also sported a scarf from which was allowed a piece of silk beaded before her eyes, and she was about as she moved. I soon became aware it was my dear Delphine, but only through the cognizance of my inward senses, as the light was too faint to distinguish her features. After going to and returning from the cabinet several times, she had broken her scarf, and protruded her scarf to allow me to cut a piece of it with the scissors I held in my hand. I found it to be after the seance of black satin, it having been perfectly materialized. I have it still in my possession with the other articles of the fine lace of *applique* that I had obtained from her similar circumstances last spring in New York, through the mediumship of Mrs. S. A. Lindsey.

On Friday night following, I returned and found a lady, Mrs. Powers, who had a daughter, Mrs. Powers, my daughter Marcella, bid me come to the aperture of the cabinet where she showed me her smiling face and tossing head, on which she carried the wreath of white rose buds, which I had given her at her particular request, while in New York last spring. She was a dark complexioned woman, and present, including the medium, entered within the cabinet, knew anything at all about it. I gave her a piece of maple sugar but it seemed she was unable to dematerialize it. This was found after the seance in the cabinet and left there. Time will tell the ultimate fate of the wreath's secret.

Emma, the bold girl, or fairies' daughter, came at once to me next, and pointed with her hand at an Algerian coin necklace which, with other trinkets I had previously laid on my knee—as the present was to be the right to claim it when pleased with him. I gave him a ring of gold, his wife, was along with him. He said yes, and immediately made place for her to show herself in his seat. I saw then her face forming and out shining like a gem, revealing every feature most finely. She bowed before me in every way so as to show her hair and features under every conceivable aspect. She did not speak but rapped answers to what I said. This was decided a good seance, one to be remembered by me.

On Saturday evening, I went to the same circle, that she should have to kiss me first. I then refused to hand over the article to the becker, or allow her to take it. She hastened to the cabinet and rapped for me to go to the aperture, where she had a dark complexioned face. I was plain. Having returned to my seat, Emma, the bold girl, or fairies' daughter, came at once to me next, and pointed with her hand at an Algerian coin necklace which, with other trinkets I had previously laid on my knee—as the present was to be the right to claim it when pleased with him. I gave him a ring of gold, his wife, was along with him. He said yes, and immediately made place for her to show herself in his seat. I saw then her face forming and out shining like a gem, revealing every feature most finely. She bowed before me in every way so as to show her hair and features under every conceivable aspect. She did not speak but rapped answers to what I said. This was decided a good seance, one to be remembered by me.

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On Monday, February 10—At this seance (same medium) apart from several other apparitions for others, Emma again put on a material form and came to me, holding in her hand, dangling, the shining necklace. As she went from one to another, she was sparkling brightly in the hazy atmosphere, but although she brought me near the clouded lamp so as to allow me to peer closely into her face, I, nevertheless, failed to recognize the well known features and expression of my vaporously still living daughter Emma. This seemed

to disappoint her, but it did not move her tongue to speak.

Tuesday, 11th February.—To-day was an afternoon seance same place, and Emma was the only one that I saw of my own. She this time called me to the aperture, and thus having to materialize but a part of herself, the bust, the manifestation was much better than before in every way. She struck out with the words, "I am before heard by death, and served to prove that we are beyond the tomb, distinct individuals, possessed of character, traits, and even peculiarities." Emma's parting kiss was sweet and fragrant.

Wednesday, 12th February.—"I came out of the cabinet very prettily attired in a dark colored dress with a white hand on the fore part of her hair, and a white rose above it, which shone conspicuously. Her form was very fine, and as she moved about I saw that her every gesture bore quite a distinctive character. She was well, however, the condition that previous to the development of the medium, Mr. Gordon, the medium, had found Emma's necklace hidden in the cabinet and shown it to me. I, therefore, asked Emma the reason of that strange proceeding, and she answered, she did so for a purpose, that it was to make her necklace more valuable, but that she would henceforth hide it more securely before taking it away or dematerializing it. After the seance it could not be found in the cabinet. The piece of maple sugar—which also had remained intact, and from which Emma had taken a small bite—was still there. She had, however, disappeared as well. This seance was most satisfactory as yet, filled my mind, heart and senses with very pleasurable sensations. I not only saw the well-known features of Emma, but the humorous and sprightly expression on and issuing from them was to be noted, and for the while this *outrre tombe* visitor was most welcome.

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ghost, so little ghostly, went on talking on other matters, in quick accents, as usual with her, and touching the feminine subject of love, wishing to know "when was she to be allowed to go?" She wanted also to know if I were going to marry, and spoke jestingly of several candidates. This interview was fraught with such testimony of life's perseverance as to allow me to believe that the spirit of death, and served to prove that we are beyond the tomb, distinct individuals, possessed of character, traits, and even peculiarities. Emma's parting kiss was sweet and fragrant.

Wednesday, 12th February.—"I came out of the cabinet very prettily attired in a dark colored dress with a white hand on the fore part of her hair, and a white rose above it, which shone conspicuously. Her form was very fine, and as she moved about I saw that her every gesture bore quite a distinctive character. She was well, however, the condition that previous to the development of the medium, Mr. Gordon, the medium, had found Emma's necklace hidden in the cabinet and shown it to me. I, therefore, asked Emma the reason of that strange proceeding, and she answered, she did so for a purpose, that it was to make her necklace more valuable, but that she would henceforth hide it more securely before taking it away or dematerializing it. After the seance it could not be found in the cabinet. The piece of maple sugar—which also had remained intact, and from which Emma had taken a small bite—was still there. She had, however, disappeared as well. This seance was most satisfactory as yet, filled my mind, heart and senses with very pleasurable sensations. I not only saw the well-known features of Emma, but the humorous and sprightly expression on and issuing from them was to be noted, and for the while this *outrre tombe* visitor was most welcome.

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